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# S E R M O N

O N T H E

R E S U R R E C T I O N

O F

*74 Jesus Christ*

## O U R L O R D ;

P R E A C H E D O N

### E a s t e r - S u n d a y .

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*Ille bene resurget in corpore, qui primo resurrexit in Spiritu. Augustinus.*

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L O N D O N :

Printed by JOSEPH DOWNING, in  
*Bartholomew-Close, near West-Smithfield.*

M D C C X X X I I .

SEYMOUR

ON THE

RESURRECTION

OF

OUR LORD

PREACHED ON

Fast-Sunday

The benevolent in general, and the  
Church in particular, are invited to  
attend the service on Sunday, the 1st of April.

At the request of the Vestry,  
the Rev. Mr. [Name] has been  
engaged to preach on the above  
subject, on Sunday, the 1st of April.

Printed by [Name] at the  
[Name] Press, No. [Number],  
[Address].



JOHN xi. 25.

*Jesus said unto her : I am the  
Resurrection, and the Life.*



IT should seem a needless Work to do that which is the common business of Sermons on this Day, viz. to prove the Truth of our Lord's Resurrection; and, which is the sure consequence of it, the Certainty of ours. It appears superfluous to multiply Arguments to confirm an Article of Faith, into which we were all initiated in our Baptism, which we still profess to believe, which we affirm daily in repeating the Creeds, and which, on the Annual Return of this Season, we assemble on purpose to commemorate.

BUT when we consider the Lives of those who profess this Truth, who received the Sacramental Tokens of it in their Baptism, who repeat it daily in their Creeds, and meet here Annually for the solemn Celebration of it, as a fundamental

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Article of their Faith: when, I say, we consider the Lives of these Professors, there seems but too much reason to suspect, that notwithstanding all our Professions, many among us are not heartily convinced of it. For after all the elaborate Discourses upon this Subject, Where is that indifference for the things of the World? that Spiritual Joy, that Purity, that Heavenly-mindedness, which the Resurrection of our Lord should inspire? Where is that Self-denial, that Watchfulness over our own Hearts, and Attention to the Omnipresence of God; that exact Justice in our Dealing, that warm Benevolence towards all Men; and in a word, that zealous Preparation against the Day of Judgment, which an effectual Assurance of our own Resurrection would certainly oblige us to? I might ask the greater part, How they would live, if they did not believe any Resurrection? What alteration would there be in their Manners? Would they be more addicted to Pleasure, more intent upon their temporal Interest, or less careful for the Good of others, if they had never heard the Truths of the Gospel? yet they lay claim to the venerable Name of Christians, and assemble here to celebrate the Triumphs of our Lord's Resurrection. I dare not therefore say of such, that  
they

## *Resurrection of our LORD.* 5

they do not believe it; but I fear they have not duly thought about it: they are not sufficiently apprized of the wondrous effects and consequences of this great Mystery. It is not enough that we know it by name and by hear-say. All saving Knowledge is experimental: and it is not sufficient that we know the History, but we must also *feel the Power of our Lord's Resurrection*: not only that *He is Risen*, but also that he is the *Resurrection*. As the Sun is Light to himself, and the great source of Day to all the Worlds around him: so is our Lord, Resurrection to himself, and the Cause and Author of Resurrection in all others.

LEAVING \* therefore the History of our Lord's Rising from the Dead, as an established and acknowledged Truth: and presuming, I hope not without good Reason, upon your constant and open Profession of it: I shall at present, consider our Lord as he is *the Resurrection*, not only in himself, whereby he raised his own most holy Humanity, but as He works this great Work in us, being, as I said, the immediate Cause and Author of our Resurrection. This is what he plainly affirms of himself in the Text, *I am the Resurrection and the Life*; which

\* This SERMON was made 18 Years ago, when Infidelity was not become Epidemical, as it since seems to be.

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St. Paul clearly explains, 1 Cor. xv. *Since by Man came Death, by Man came also the Resurrection of the Dead: for as in Adam all die, even so in Christ shall all be made alive.*

THIS Resurrection to be wrought in us by Christ, is twofold; relating to the two constituent Parts of Man, the *Body*; and the *Soul*: for to these two belong two distinct Resurrections, very different from each other.

THE first Resurrection, that of the *Soul* I mean, is of a moral and spiritual Nature: It is the Rising of the Soul *from the Death of Sin, unto the Life of Righteousness*; States more different, and infinitely more important, than those of natural Life and Death: It is peculiar to the Saints of God: It requires our Concurrence with the operations of Grace, to which alone it is to be imputed: *and blessed and holy is he that hath part in this first Resurrection*, Rev. xx. 6.

THE second Resurrection, is that of the *Body*, after our natural Death. It does not take Place till the Day of Judgment: It is common to all Men; it is necessary and inevitable; and is the Effect of the Justice, rather than of the Grace of Almighty God.

OF both these Resurrections, *Jesus Christ* is the immediate Cause and Author:

## *Resurrection of our LORD.* 7

thor: Of the *first*, as he is *Saviour* of the World; and of the *second*, as he is the Judge of it; for it is a Prerogative very properly annexed to his Office of universal Judge, that he should, by his own Power, summon all Mankind to his Tribunal.

THE Power of this second Resurrection from the State of natural Death, seems to have been principally intended in the literal sense of the Text, which was spoken on the account of *Lazarus*, whom our Lord was then about to raise from the Dead. *I know*, said *Martha*, *that he shall rise again at the Resurrection of the Last Day.* *Jesus said unto her*, “*I am the Resurrection and the Life.*” I have the Power of raising all Men, and therefore I can raise any of them, how, or at what time, I think fit.

THIS Resurrection from the natural Death, is, I think, commonly well enough understood in the general. We can all, by a Faith in the Omnipotence of God, form sufficient Notions of our being raised again at the Last Day with our Bodies: so that the whole Man, which acted in this Life, may be qualified for the Rewards or Punishments of the next. There is, I suppose, little difficulty in conceiving this, seeing the Experience we now have, of the Union of Soul and

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Body, may inform us, in a good degree, of what shall come to pass at the Resurrection of the Dead, when they shall be re-united.

BUT the spiritual Resurrection of our *Souls* in this Life, is a thing less thought of, and less understood by the generality of Mankind. This is one of those *things of God*, whereof the natural or animal Man is ignorant. It requires a spiritual discernment, and some spiritual experience for the right apprehending it. The Holy Scriptures treat of it very frequently, but no where more largely and clearly than in the second Lesson of the Morning Service for this Day, (*Rom. vi.*) I shall read the whole Passage, only premising that the Apostle here treats of the *Death to Sin*, as well as *the Spiritual Resurrection*: the former being always necessary to the latter, and so connected and imply'd in it, that they cannot be easily considered separately. But hear St. Paul, *Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death, i. e. into an Obligation, to be made conformable to it by dying to Sin? Therefore we are buried with him by Baptism into Death, that like as Jesus Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in newness of Life. For if we have been planted together in the likeness of his Death,*  
we

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we shall be also in the likeness of his Resurrection. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin: for he that is dead, is free from Sin. Now if we be dead with Christ, we believe that we shall also live with him. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lust thereof. You observe here, that the Death to Sin, is joined with the spiritual Resurrection; as a Circumstance indispensably requisite to, and implied in it; for no Person is capable of a Resurrection till he is once dead. 'Tis necessary therefore that we consider this *Death* here mentioned, that we enquire what the *old Life* is, and how it is extinguished; before we can understand any thing of the spiritual Resurrection that follows it, and the *new Life* to be conferr'd. The Life to be lost by this Death, is said to be that of our *old Man*, which is a Scriptural Phrase, signifying that nature, temper, or disposition of Mind, with which we are born, as we are the Sons of *Adam*, and Heirs of original Corruption, whereby, as the Scripture assures, and even our Catechism instructs us, we are *the Children of Wrath*. It is this innate depravation, which makes us ignorant of God, blind and stupid to all spiritual things, selfish,

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selfish, covetous, unjust, deceitful. Hence arise that Pride and Arrogance, that Envy, Malice, and Detraction, which make Men grievous to themselves and one another: From hence also all other Works of the Flesh take their Original; our Sloth, Intemperance, and all other evil Lusts, which make us odious in the sight of God, and utterly incapable of those pure and heavenly Delights of Piety, which constitute the proper Happiness of our Nature.

BESIDES those grosser Acts of Sin, which fall under common Observation, there is a depth of Subtilty and Wickedness, an endless train of Vanity and Self-deceit, which cannot be well described, nor rightly understood by any, whose Minds are not enlightned by Grace; for as it would be a hard matter to make a blind Man comprehend what Darknes is, at least, to give him such a Notion of it, as we have, tho' he lives in it continually: so it is alike difficult to give unconverted Sinners a right Notion of what is here meant by the *old Man*; because this, as most other things, is best, if not only known by its contrary. But in general we are to know, that whatever tendency there is in our Nature, to the commission of Sin, it is a part or member of the *old Man*; 'tis the hereditary Dis-

## *Resurrection of our LORD.* II

Distemper of our Souls, derived from *Adam*, the corrupt Source of our Race. While we are yet in our natural State, unreformed by divine Grace; this lives, this reigns in our mortal Bodies. Why is this Man a Drunkard, that malicious, a third unjust in his Dealings? The reason is, because the Resurrection of Christ has not had its due Effect; the Mind is not renewed, and the old Man of Sin is yet unmortified. That corrupt Nature, which we received from *Adam*, is still active and vigorous: the Nature, I say, we received from *Adam*; which therefore is called the *old Adam*, bearing his Name from whom it is derived: it is also called the *old Leaven*, because it has infected the whole race of Mankind; as also *Flesh*, and the *Body of Sin*, which are different terms for the same thing, even the Principle of Corruption which is in our Nature.

THIS, as I said, lives and reigns in the Hearts of unregenerate Men; and would for ever reign there, for ought that we can do to hinder it, if Jesus Christ did not interpose, and by the virtue of his Sufferings and Death, communicates to Believers such Powers of Grace, as are sufficient to destroy this Root of Evil in their Souls: I say, that this corruption of our Nature is such, as we cannot possibly resist by our own Strength. It is too hard

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hard for our most serious Purposes; it bears down our feeble Resolutions like a Torrent, and renders all our Opposition fruitless and ineffectual. In vain does the Law encounter it with her impotent Discipline; in vain does she set before us her rigorous Commands and Prohibitions; in vain does she display her Rewards and Punishments. These all serve only to shew us our Guilt and Danger; but cannot work our Deliverance. The Rod of *Moses* cannot so expel Nature, but that she will still recur, she will still return upon us, and take her old Courses. We are still the same Men, and all our Struggles after Virtue, are like the motion of a *Door upon its Hinges*, still fixt to the same Place.

BUT behold a greater than *Moses* is come in the Gospel Dispensation, even our Lord Jesus Christ; and *what the Law could not do, in that it was weak through the Flesh, i. e.* our corrupt Nature, which is too violent to be controlled by the dead Letter of written Precepts: what this Law could not do, that (saith St. Paul) *both God done for us, by sending his own Son in the likeness of sinful Flesh*: He has for, and through him, granted us new Powers and Abilities, whereby we are enabled to *mortify, i. e.* kill and destroy our corrupt Nature. *Our old Man is crucified with him,* (saith the same Apostle) *that the Body of Sin*

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*Sin might be destroyed, that henceforth we should not serve Sin.* But this is still insufficient to make us either holy, or happy: it is at best but a negative Goodness: there is more required of us than a mere Abstinence from Vice; for example, it is not enough that we do not hate our Neighbour, but we must actually love him with a sincere Affection. We must, in a word, not only cease to do evil, but also learn to do well: and as *the old Man of Sin is to be destroyed, so the new Man is to be raised up in us.*

BUT this is a natural consequence of the former: *If we be dead with Christ, we believe also that we shall be raised up with him. If we have been planted together in the likeness of his Death, we shall also grow up in the likeness of his Resurrection.* This is the Language of the Holy Ghost; and the best Interpretation I can give you of it, is to be deduced from the following Principle, *viz.* "That every Act or Suffering of Christ, as it is meritorious of Grace, so also is it expressive of it: it represents that very sort, or kind of Grace, which it obtains for us." Thus by his Death He put off all that mortal corruptible Nature, which he had received from *Adam*: He destroyed that Body, which was liable to Pain, Sicknes, Death, and all other Infirmities, incident to the fallen

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fallen State of Mankind; and thereby did He purchase for us those Graces, which are effectual for the destroying in each of us *the old Adam*, the corrupt Principles of Sin, derived to us from the Guilt of our first Parents. And in like manner, at his Resurrection he resumed a new Nature; his Body was raised incorruptible, impassible, and glorious, such as it now resides at the right Hand of the Father: and thereby has he obtained for us also a new Nature, a new Life, such a Frame and Disposition of Soul, as will effectually produce all kinds of Virtue, and richly abound in good Works.

THIS is the great and unspeakable Advantage which redounds to us from our Lord's Resurrection: But how few are there, that rightly value it? It produces every thing that is truly great and glorious. It confers a Divine Life. It makes us Partakers of the divine Nature, strong, by the Strength, wise, by the Wisdom, holy, by the Holiness of God. But the Men of the World relish none of these things, they have no Eyes to discern the beauty of Holiness: Almost all their imaginations and desires run in direct opposition to it: they fear the thoughts of it should make them melancholy. All their Concern is about the animal Life, all their Care is for the old Man, for his Maintenance and Support,

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port, and how they may make Provision for the Flesh, to fulfil the Lusts thereof. No wonder then that they feel no Joy arise in their Hearts, at the News of our Lord's Resurrection; or his assuring us, that he is *the Resurrection*, and that he will raise us, as he did himself. They have no Interest in it: they are not like to be Gainers by it: and therefore they see no Glories in the Gospel that relates it. But St. Paul has taught us, *that if the Gospel be hid, it is hid to those that are lost.*

OTHERS again, who pretend to have an higher Opinion of Virtue, and own, by their Words at least, that it is the most noble Acquisition our Nature is capable of, yet think that there is no such great Difficulty in attaining it; that there is no need of such heavenly Machinery (as they may lightly term the Mysteries of our Redemption.) *Nec Deus interfit nisi dignus vindice nodus.* Good Morality, they say, will carry us to Heaven: but they cannot see much Ground for believing all the abstruse Revelations of Christianity; nor how we shall be made wiser, or happier by such Belief.

BUT let these Men endeavour to live up even to their own notions of Morality. Let them try how they can acquit themselves in the Duties of Temperance, Meekness, Universal Benevolence, and a suitable Homage to the Supreme Being: and then,  
if

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if they do not wilfully deceive themselves, they will learn by their own Experience, that they cannot do these things by their own Strength, and that they need divine Supports and Assistances, in the arduous Task of Virtue. The Gospel will then appear to them (provided they be sincere, and consequently not indisposed for the Illumination of God's Holy Spirit) The Gospel will then appear to them in its proper Beauty, and they will find it, according to its true Interpretation, *Glad Tidings*, shewing them, that Jesus Christ is ready to do that for them, which they cannot do for themselves: That by the Merits and Power of his Death, he will destroy their old Man, the Principle of Evil, that now tyrannizes in their Souls; and by the Power of his Resurrection, work their spiritual Resurrection to the new Life of Righteousness. *Then shall be brought to pass the Saying that is written, Death is swallowed up in Victory The Sting of Death is Sin; but thanks be to God, which giveth us the Victory through our Lord Jesus Christ. Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know, that your Labour shall not be in vain in the Lord.*

F I N



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